

A
PLAINE AND
FAMILIAR EX-
position vpon the Creed,
Ten Commandements, Lords
Prayer and Sacraments, by
Question and Answer.

Very needful to be learned and vnder-
stood of euery one before he be admitted to
partake the Sacrament of the
Lords SUPPER.

By IOSIAS WHITE.

Whereunto is added a sweet comfort
for a Christian being tempted.

LONDON,
Printed by *George Miller*, for *Edward
Bremster*, and are to be sold at his shop
neere the great North doore of
St Pauls Church, at the signe
of the Bible. 1632.



**A Plaine and familiar
Exposition vpon the Creed,
Ten Commandements, Lords
Prayer and Sacraments, by
Question and answer.**

Question.



Ow is that blessednesse Numb. 23.10
which all men desire to be Psal. 104. 4, 5.
attained?

Ans. By an holy ac- Iob 22. 11.
quaintance, and heauen- Psal. 73. 25.
ly fellowship with God,
the fountaine of all blessednesse: that
so, wretched man may be toynd with
the most happy God.

Q. What course is to be taken to at-
taine to this fellowship?

A. By the Christian Religion A. 11. 26.
which teacheth y^e right way of b know- b Ioh. 17. 3.
ing and c seruing the true God. Gal. 4. 9.
c Eccl. 12. 13.

A 3

Q. When

The Creed.

2. When did you enter into this Religion?

A. In my Baptisme, wherein the Lord promised to bee my God in Christ^d, and I promised forsaking the Diuell to^e cleave vnto him.

Math 28.19.

Rom. 6.3.

Deut. 10.20.

Psal. 37.3.

2. Tim. 1.12.

Gal. 6.16.

2. How must you cleave vnto God?

A. By faith and obedience.

2. Whence haue you the rules of your faith and obedience?

A. Out of the canonically Scriptures of the Old and new Testament, which are Gods Word, conteining all things necessarie to be done and beleued.

1. Pet. 1.20.21.

2. Tim. 3.12

16.

Psal. 119.105.

2. What is faith?

A. That whereby I beleue or trust in God, for forgiveness of sins and life euerlasting, through the merits of Christ.

Pro. 30.5.

2. Tim. 1.12.

2. What are the speciall points or Articles of this faith?

A. They are contained in the Creed, which is a short summe of things to be beleued, gathered out of the Scriptures.

2. Rehearse the Creed.

A. I

A. I beleue in God the Father, &c.

Q. How many parts are there in the Creed?

A. Two: the first concerneth God, k Heb. 11.6. I Deut. 6.4.
the second concerneth the Church.

Q. What beleue you concerning God? 1. Cor. 8.6. m Ioh. 4.24. n 1. Tim. 1.17.

A. That there is but ^k one ^l God, who hath of himselfe a ^m spirituall, Psal. 90.2. o Mal. 3.6. Iam. 1.17.
ⁿ eternall, ^o vchangeable, and ^p infinite being, who also is ^q Almighty, perfectly ^r wise and absolutely ^s good. p Ier. 23.24. q Psal. 115.3. r Rom. 16.27. s Matth. 19.17.

Q. How many persons are there in the Godhead?

A. Three: The Father, the Sonne, and the holy Ghost, which we call the Trinitie.

Q. Who is the Father?

A. Hee is the first person in the Godhead, who of his owne substance hath eternally begotten his Sonne. Es. 63.9 10. 1. Ioh. 5.7. t Mat. 28.19. u Psal. 2.7. v Pro. 8.24. &c. Gen. 17.1.

Q. How is he here described.

A. By his infinite power, when he is called Almighty, and his workes, when hee is said to be the Maker of heauen and earth.

Q. What are we to consider in Gods workes?

Psal. 115. 3.
Act. 15. 18.

A. His Decree, and the execution hereof.

u Es 46. 10
Ephes. 1. 11.
x Act. 15. 18.

Q What is Gods decree?

A. It is Gods ^uunchangeable appointment concerning ^aall things.

Q. What decree of God is chiefly to be considered?

A. That which concerneth men and Angels, which we call Predestination: namely, Gods decree concerning their everlasting estate.

Q. How is Gods decree executed?

A. By the creation of all things, and by his providence.

Q. What is creation?

y Gen 1. 1, 8, 3.

z Psal. 148. 5.

a Exod 20. 11.

b Heb. 11. 3.

c Gen. 1. 31.

d Ioh. 5. 17.

e Heb. 1. 3.

Psal. 119. 91.

113. 6, 7.

A. It is that worke of ^y God, wherein by his ^z Word hee made ^aall things of ^bnothing ^cexceeding good.

Q. What is Gods providence?

A. It is that worke of ^d God, wherein hee ^esustaineth all things by his power, and directeth them by his wisdom to their appointed ends.

Q. Which of the workes which God created is especially to be considered?

A. Man, which was created after the Image of God, perfect in soule and body.

Q. How

Gen 1. 27.
Ephes. 4. 24.
Col. 3. 10.

Q. How was Gods Image defaced
in man?

A. By Adams disobedience, who
transgressing Gods commandement,
brought misery on himselfe, and vpon
all his posterity.

Gen. 3.
Rom. 5. 19.
Eccl. 7. 31.

Q. What misery is brought vpon
men by Adams fall?

A. The losse of all our former hap-
pinesse, and the curse of God with all
effects thereof.

Gen. 2. 17.
Rom. 5. 12
Gal. 3. 10.

Q. How may we be freed from this
misery?

A. By Iesus Christ, mentioned in
the next Articles.

Ioh 3. 16.
Am. 4. 12.

Q. Why is hee called Iesus, or Sa-
uiour?

A. Because hee saued vs from the
power and punishment of sinne.

Gal. 3. 13.
Tit 2. 14.

Q. Why is he called Christ or an-
nointed?

A. Because God ^fannointed him by
his Spirit, to be a ^g King, ^h Priest,
and ⁱ Prophet to his Church.

Act. 10. 38.
g Zach. 9. 9.
h Psal. 110. 4.
i Deut. 18. 18.

Q. Why is he called the onely be-
gotten Sonne of God?

A. Because he onely is the Sonne
of God by ^k nature, whereas all other
are

k Mat. 3. 17.
Ioh. 1. 14.

1 Luke 3.38.
in Iohn.1.12.

are his sonnes by ¹ creation or ^m adoption.

Q. Why is he called Lord?

in 1. Pet. 1.19.
Rom. 14.9.
o Ioh 5.27.
Eph. 1.20.21,
22.

A. Because hee bought vs to himselfe by his ⁿ blond, and is ^o appointed by his Father to gouerne and direct vs in all things.

Q. What are the especiall workes whereby Christ hath wrought our Redemption?

Luk. 24.26.

A. They are of two sorts: the first concerne his humiliation, the second concerne his glorification.

Q. What are the parts of his humiliation?

Phil. 2.7 8.

A. They are two: his incarnation, and his sufferings.

Q. How was Christ incarnate or made man?

Math. 1.19.

Luke. 1.35.

Col 2.9.

A. Hee was conceived of the Holy Ghost, who did miraculously frame his bodie in the wombe, and sanctified the matter thereof, and ioyned both soule and body vnto his God-head in one person.

Q. How was he borne?

Gen 3.15.
Gal. 4.4.

A. He tooke the substance of his flesh of the blessed Virgine Mary, and was

was truly bozne of her body.

Q. Did Christ take on him only the body of man?

A. No: he tooke on him our whole nature, & body and soule, and all the infirmities thereof, except sinne onely.

p Heb. 2. 14. 16. 17.

q Heb. 10. 5.

r Math. 26. 38.

f Heb. 4. 14.

Q. Wherefore did hee take our nature?

A. That he might fulfill the Law, and satisfie Gods iustice by suffering for sinne vnto death, in y same nature that had sinned, which had he been on- ly God, he could not haue done.

Rom. 5. 18. 19.

Heb. 2. 9. 14.

Q. We haue seene Christs incarnation: what are his sufferings?

A. Hee suffered many things in the whole course of his life, but his especiall sufferings were towards his death.

Esa. 50. 3.

Luke. 9. 22.

Math. 26. & 27.

Q. How was he deliuered to death?

A. He was falsly accused and by Pilate vniustly condemned, that was might not be accused and condemned by God.

t Mat. 26. 59. 60

Iohn. 19. 13. 16

u Rom 8. 1. 33.

Q. To what kind of death was he condemned?

A. To be crucified, a death accursed

Phil. 2. 8.

sed

Gal. 3. 13.

sed by God, that wee might be freed
from this curse.

Q. Wherefore was it necessary that
he should die?

q Gen. 2. 17.

Rom. 6. 23.

r Heb. 2. 14, 15.

A. Because death was the wages
of sinne, soz that by his death we are
freed from eternall death of body and
soule.

Q. Did Christ suffer onely in his
bodie?

Esay 53. 10.

Math. 26. 38.

A. No: He felt besides in his soule
the weight of Gods wrath, that hee
might free vs from it.

Q. Why was it necessary for Christ
to suffer all things?

Rom. 3. 25, 26.

Heb. 9. 22.

A. That Gods iustice might be sa-
tisfied, who could not forgie sinne,
without punishing it to the uttermost.

Q. But how can Christs sufferings
free vs from punishment?

f Ioh. 3. 16.

Gal. 1. 4.

t 2 Cor. 5. 21.

Phil. 2. 7, 8.

A. Because God himselte was
contented that his Son should stand
in our stead, and beare our sinnes, and
Christ did willingly yeeld himselte
thereunto.

Q. Could none but the Sonne of
God beare the punishment of our
sinnes?

A. No:

A. No; For the weight of Gods wrath is such that none but the Sonne of God was able to beare it.

2. What followeth after his death? Mat. 27. 59. 60.

A. For the moze certentie of his being dead, he was buried or interred after the manner of the Jewes.

2. We haue seen Christs humiliation: now of his glorification. How rose Christ from the dead?

A. The third day after his death, u 1. Cor. 15. 4. he raised by his body^x by the power of x 1oh. 2. 19. his Godhead, and restored it to life, Rom. 1. 4. filling it with wondrous y glozy, and y Phil. 3. 21. remouing all infirmities thereof.

2. Wherefore was it necessary that Christ should rise againe?

A. That by ouercomming death, Rom. 8. 34. it might appeare, that he had fully taken away sinne, whereof death was the punishment.

2. Why did he ascend into heauen?

A. That in our flesh he might take possession of heauen for vs, and ^{z Ephes. 2. 6.} prepare a place there. * 1oh. 14. 2. 3.

2. What is meant by Christs sitting at Gods right hand?

A. First, that Christ as he is man is

a Iohn. 17. 5.
 Phil. 2. 8. 9.
 b Mat. 28. 18.
 Eph. 1. 20. 21,
 22.

is^a aduanced to wonderfull glozy: Se-
 condly. that he^e hath receiued^b full
 power for the gouerning and defen-
 ding his Church.

Q. What doth he else for vs in hea-
 uen?

c Rom. 8. 34.
 d Heb. 9. 24.
 e 1. Ioh. 3. 1, 2.

A. Hee further maketh continuall
 c intercession for his Church: that is,
 he^d presenteth himselfe and his suffe-
 rings to god for vs, and^e thereby pro-
 cureth vs Gods fauour.

Q. What shall be Christs last worke
 in the gouerning of his Church?

Act. 10. 42.
 1. Cor. 15. 52.
 2. Thes. 4. 16.
 Eccles. 12. 14.
 1. Cor. 5. 10.

A The iudging of all men both the
 quicke and dead.

Q. Whereof shall they be iudged?

A. Of all that they haue done in the
 body whether it be good or euill.

Q. What sentence shall they receiue
 in their iudgment?

Mat. 25. 34, 41,
 46.

A. The godly shall bee awarded
 vnto eternall glozy. and the wicked
 shall bee adiudged to euerlasting tor-
 ments.

Q. Hitherto of God the Father and
 the Sonne: What beleue you concer-
 ning God the holy Ghost?

A. I beleue that the Holy Ghost,
 is

is the ^f third person in the God-head
 s proceeding from the Father and the
^h Sonne, and ⁱ God equall vnto them
 both.

f Math. 28. 29.
 i. Ioh. 5. 7.
 g Ioh. 14. 16, 26
 h 15. 16.
 i Acts. 5. 3, 4.

Q. What is the especial worke of
 the Holy Ghost in the godly?

Es. 6. 8. compared
 with Act. 18.

A. To ^k assure them of Gods fa-
 uour, to ^l renew and ^m governe their
 hearts, and to fill them with all spiri-
 tuall ⁿ graces and comforts.

15.
 k 1. Cor. 2. 12.
 l Tit. 3. 5.
 m Rom. 8. 14.
 n Gal. 5. 14.
 Iudg. 14. 6.

Q. What containeth the second
 part of the Creed, concerning the
 Church?

A. Two things, 1. A description
 of the Church. 2. The blessings that
 belong vnto it.

Q. What is the Church?

A. It is a ^o company of men chosen
 by God to eternall life, and made one
 in Christ ^p.

o 1. Pet. 1. 1, 2.
 p Rom. 12. 5.
 1. Co. 12. 13.

Q. Why is it called holy?

17.
 Esay. 62. 12.
 1. Cor. 6. 11.
 Eph. 5. 26, 27.

A. Because it consisteth of such per-
 sons as are made holy & purged from
 sinne, by the blood of Christ and his
 spirit.

Q. Why is it called Catholicke or
 vniuersall?

A. Because it containeth men of
 all

q 1. Tim. 2. 4, 6
 r Reu. 5. 9.
 Eph. 2. 12, 13,
 14.

all estates, gathered in all places,
 and in all times, from the beginning
 to the end of the world.

Q. What are the benefits mentioned in the Creed, as belonging to this Church?

f 1. Joh. 2. 3.

t Ep. 4. 4. 15. 16
 u 1. Cor. 12. 12
 20, 26.

A. First, the communion of Saints,
 which is, that spirituall fellowship
 which Gods children haue one with
 another, and with Christ their head,
 as members of the same body.

Q. What is the next blessing?

x Psal. 32. 5.
 Col. 1. 14.

* Act. 13. 38, 39
 26. 18.

A. The forgiveness of sinnes, which
 is a cleare and full discharge of all
 belecuers, both from the guilt and pu-
 nishment of all sinne, through the sa-
 tisfaction made by Christ Iesus; and
 is one part of our iustification.

Q. What then is the other part of our
 iustification?

Rom. 5. 19.
 2. Cor. 5. 21.

A. The imputation of the righte-
 ousnesse of Christ, in obeying the law
 for vs.

Q. What grace doth inseperately ac-
 company iustification?

Eph. 4. 22, 23,
 24.
 Col. 3. 9, 10.

A. Sanctification, which is the dea-
 ding of the corruption of our nature,
 and the renewing of the whole man
 after

after Gods image, in knowledge and holinesse.

Q. Are Gods children perfectly sanctified in this life?

A. No^z: and yet their corruptions are so farre mortified, that they shall neuer finally preuaile against them, and shall utterly bee remoued in the world to come².
z 1. Cor. 13. 9.
 1. Ioh. 1. 8.
 Rom. 6. 6, 7.
 Ier. 32. 40.
 1. Iohn. 3. 9.
 a Eph. 5. 25, &c

Q. What more followes of the priuiledges appertaining to this Church?

A. The rising againe of the body to eternall life.

Q. In what manner shall the bodie rise againe?
Iohn. 5. 28, 29.
 1. Theſſ. 4. 16,
 17.

A. At the last day^b all the dead shall rise with their^c owne bodies, and the liuing shall bee changed, and all shall be^d brought beſoze Chriſt to iudgement.
b Acts. 24. 15.
 1. Cor. 15. 42,
 &c.
 c Iob. 19. 25.
 d 2. Cor 5. 10.

Q. What is eternall life?

A. It is our full, immediate, and enerlaſting coniunction with God in Chriſt.

Iohn. 17. 24.
 1. Iohn. 3. 2.

Q. Hitherto of beleeuing the firſt part of our vow in Baptiſme: what obedience muſt we yeeld vnto God, which is the ſecond part of our vow?

24 The X. Commandements.

A. Such as the Law of God requireth, the rule whereof is the Law of God expressed in the ten Commandements.

Q. Rehearse the Commandements?

A. God spake all these wordes and said, &c.

Exodus 10.

Q. How are the Commandements divided?

Exo. 34. 28, 29.

Mat. 22. 37, 38.

A. Into two Tables: whereof the former in foure Commandements, appointeth the worship of God.

Q. What doth the first Commandement require?

1. Cor. 8. 9.

1 Iohn. 17. 2.

g Mat. 2. 2. 37.

h Eccles. 12. 13.

i Ier. 17. 7.

A. The choosing and having the true God to be our God, which especially is done, by^f knowing, s^loving, h^h fearing, and iⁱ trusting in God with all our hearts.

Q. What doth it forbid?

Psal. 14. 1.

2. Thes. 18.

Rom. 1. 30.

Prou. 14. 2.

Ier. 17. 3.

A. The neglect of the former duties, or the performance of them to any other same God alone.

Q. What doth the second Commandement enioyne?

k. Deut. 12. 32.

Mar. 16. 15.

Rom. 10. 17.

Math. 6. 9.

A. The worship^k of the same true God, in those meanes which himselfe hath appointed, the principall parts whereof

wherof are, the preaching and hearing
of his Word, Prayer and receiuing
the Sacraments. Math. 28. 19.
I. Cor. 11. 23.
&c.

Q. What doth it forbid?

A. The not preferring of the for-
mer duties, all superstitious worship
of mans devising, especially the ha-
ving or making of an image to a reli-
gious vse. Mat 15. 2. 3. 6. 6
Esay. 40. 18.

Q. What doth the third Law re-
quire?

A. That wee thinke and speake of
the titles, properties, word and
wozkes of God with all reuerence,
that wee credit our profession by a
godly life, and that wee vse an oath
of God religiously when it is lawfully
required. 1. Pet. 3. 15.
m Deut. 28. 58.
n Psal. 8.
o Tit. 2. 10.
p Ier. 4. 2.

Q. What doth it forbid?

A. The dishonouring of God by a
wicked life, the idle or blasphemous
vse of Gods Name in thought or
word, but especially in an oath. q Rom. 2. 24.
r Leu. 24. 16.
s Mat. 5. 34.
Iam. 5. 12.

Q. What doth the fourth Law re-
quire?

A. The sanctifying of the day of
rest appointed by God for his publike
service, by ceasing from all worldly
labours t Gen. 2. 3.
Leuit. 23. 3.
u Ier. 17. 21, &c

labours and cares, and imploying the
time ^x publikely and ^y priuately, in all
manner religious exercises.

13.

Q. What doth it forbid?

y Esay. 58. 13.

Acts. 17. 11.

Neh. 13. 15. &c

Ezech. 20. 21.

A. The neglect of the former du-
ties: and prophaning of the Lords day,
by idlenesse, sinfull sports, labours, or
wicked actions.

Q. What doth the second table con-
taine?

Mat. 22. 37. 38.
&c.

A. Our dutie towards our neigh-
bours, commended vnto vs vnder the
name of Loue, and set downe in the six
last Commandements.

Q. What doth the fifth Commande-
ment require?

z Leu. 19. 3.

a Col. 3. 20.

b 1. Tim. 5. 4.

A That children honour parents,
by yeelding to them ^r reuerence, ^a obe-
dience and ^b maintenance.

Q. Doth this Law concerne onely
the parents of our bodies?

c Rom. 13. 4.

d Heb. 13. 17.

e Col. 3. 18.

f Leu. 16. 42.

g 1. Sam. 25. 8.

A. No: vnder the name of father and
mother, are comprised also ^c Magi-
strates, ^d Ministers, ^e Masters of Fa-
milies, and all that goe before vs ei-
ther in ^f yeares or gifts, whom wee
must honour in their places as natu-
rall parents.

Q. What

Q. What must Parents performe towards their children?

A. Good ^h example, ⁱ instruction, ^k correction, ^l maintenance, and so o^r ther superiours the same o^r like duties as their charge binds them towards their inferiours.

Q. What sinnes are forbidden in this Commandement?

A. In ^m inferiours vnthankfullnesse, ⁿ hatred, disobedience, and contempt of superiours, in thought, word o^r action: in superiours, ⁿ euill and light behaviour, want of loue and diligence in instructing and guiding those that are vnder them.

Q. What doth the sixth law require?

A. ^o Loue of our neighbours persons, ^p meekenesse, ^q compassion, kinde behaviour, and the carefull vse of all meanes to preserve his ^r soule and ^s bodie.

Q. What doth it forbid?

A. ^t Unaduailed ^u anger, ^v hatred, ^w outward violence to our brothers person, all speech and behaviour that may prouoke any of them, ^y oppzession, withholding of ^z necessary reliefe,

18 The X. Commandements.

a Leu. 19. 17. neglect of brothers ^a soule o² ^b bodie.

b Luke. 10. 31. 2. What doth the seventh Law require?

c 1. Tim. 2. 9.

d Eph. 4. 29.

e Tit. 2. 3.

f Eccles. 10. 17.

g 1. Cor. 7. 24.

A. Modestie in ^c apparell, ^d wo²ds, and ^e behav^uour, ^f sob²ietie in meates and drin^kes, & chastitie in every heart of soule and bodie.

2. What doth it forbid?

h Mat. 5. 28.

i 1. Cor. 6. 13. 18

k Eph. 4. 19 &

l 3. 4.

m Ezech. 16. 49.

n Pro. 23. 31.

o 10. 13. & c.

p Es. 2. 16, & c.

q Ezech. 23. 14.

A. The defiling of the ^h soule o² bodie, with the uncleanesse of the flesh, and all ^k wo²ds o² actions that may give occasion thereunto, as ^l idleness, ^m intemperancy in meates, drin^kes and ⁿ apparell, ^o lascivious pictures, playes and lascivious dancings.

2. What doth the eight Commandment require?

r 1. Cor. 10. 24.

s Leu. 19. 26.

t Heb. 13. 5.

u Prou. 27. 23.

v Ephes. 4. 28.

A. The ^r preservation of our neighbours goods. ^s iustice in all our dealings, ^t contentednesse with our estate, ^u frugalitie and ^v labour in an honest calling.

2. What doth it forbid?

w 1. Tim. 6. 9.

x 2. Thes. 3. 10.

y 11

z Acts. 19. 24.

aa 1. Thes. 4. 6.

bb Leu. 24. 14.

cc Ezech. 18. 16

A. The ^w greedie desire of riches, especially of other mens goods ^x idleness, ^y and unlawfull callings, ^z deceitfull bargaining, ^{aa} oppression, the ^{bb} unlawfull getting, o² with-holding of

of any goods publike or priuate.

Q. What doth the ninth Commandement require?

A. To ^c speake and maintaine the truth, to ^d perfoyme our promises, to iudge bprightly of ^e our selues and ^f others, to ^g speake sparingly of their faults. and to ^h stand for their credit against slanderous tongues.

c Psal. 15. 2.
Ephes. 4. 25.
d Math. 23. 23.
e 2. Cor. 13. 5.
fi. Cor. 13. 7.
g Prou. 11. 13.
h Prou. 31. 8.

Q. What doth it forbid?

A. All ^k lying, ^l betraying of the truth, ^m breach of promise, ⁿ false witnessing, ^o iudging, ^p proud thoughts and boasting of our selues, inuenting or entertaining causelesse ^q suspicions, and false ^r reports of others, or ^s retoyning in their disgrace.

k Psal. 5. 6.
l 2. Tim. 4. 16.
m Rom. 1. 30.
n Deut. 29. 19.
o Pro. 17. 15.
p 2. Cor. 10. 12, &c.
q 1. Cor. 13. 5.
r Psal. 15. 3.
s Prou. 24. 17.

Q. What doth the tenth Law require?

A. A ^t pure heart, and holy ^u thoughts, and motions of the heart.

t Mat. 5. 8.
Ephes. 4. 24.
u Prou. 12. 5.
Luke. 10. 37.
Ephes. 4. 22.
Math. 15. 18.
Iam. 1. 14.

Q. What doth it forbid?

A. The originall corruption of the heart, and all sinfull motions proceeding from it, though we consent not to them.

Q. Are we able to fulfill the Law?

A. No: we breake euery Commandement

Iam 3. 2.
Rom. 8. 3.

20 The X. Commandements.

dement therof daily, in thought, word,
and deed.

Q. What is the breach of the Com-
mandement?

1 Iohn. 3. 4.

A. Sinne: which is a transgression of the Law either in want of what,
or doing otherwise then what the law
requireth.

Q. What vse haue we of the Law, if
it cannot be fulfilled?

Rom. 10. 4.

Gal. 3. 24.

A. A double vse: the first whereof
is to leade vs to Christ, by preparing
our hearts to come to him with faith
and repentance.

Q. What is the second vse to which
the Law serueth?

Psal. 119. 5. 105

A. After it hath brought vs vnto
Christ, it serueth for a direction vnto vs
for the ordering of our liues.

Q. To what vse is this direction, since
we cannot follow it?

x Acts. 11. 23.

y Exod. 28. 38.

z Pct. 2. 5.

A. If wee endeavour to follow it
x constantly, and with a single heart:
y God y accepteth of our imperfect obe-
dience through Christ, as if it were
perfect.

Q. How are Gods children affected
when they faile in their obedience?

A. Their

A. Their hearts are ^z wounded for ^z offending so good a God, they ^a hate their sinne committed, they ^b cease not till they seele it pardoned, and they strive against it with more ^c zeale and watchfulnesse in time to come.

^z Zach. 12. 10.
^z Cor. 7. 9. 10.
^a Esay 30. 22.
^b Psal. 51.
verse 12. &c.
^c 2. Cor. 7. 11.

2. Hitherto of faith and obedience, the two parts of our vow in Baptisme, what helpes hath God left to further vs therein?

A. Euen these three effectuall means, the Word, Prayer, and the Sacraments.

2. How doth the word helpe vs in our faith and obedience?

A. By the powerfull working of Gods ^d Spirit with the Word preached, which is the ordinarie meanes appointed by God to beget ^e and strengthen ^f our faith, and to further vs vnto euery ^g good dutie.

^d 1. Cor. 3. 6.
^e Rom. 10. 17.
^f 1 Pet. 2. 2.
^g Eph. 4. 11, &c.
^g 2. Tim. 3. 17.

Q. By what meanes and in what order doth the Word worke faith?

A. By preparing thereto in the Ministerie of the ^h Law, and after perfecting it by the Gospell preached.

^h Gal. 3. 24.

2. How doth the Law prepare vs vnto faith?

A. By

Rom 7.7.9.13

A. By the byging of the Law, ^f the Spirit of God byings vs vnto the sight and feeling of sinne, with the miserie following thereon, and withall humbles vs with legall feares, ^s yea euen with despaire in regard of our selues o^r so forcing vs to hunger and thirst after the true meanes of our saluation.

2 Acts. 3.37.

2. How doth the Gospell further worke to the accomplishing of faith?

h 2.Tim. 1.10.

i Acts. 2.40.41

& 16.14.

k Acts. 15.11.

A. God out of the Gospell sheweth vnto vs the meanes of saluation in Iesus Christ^h, & worketh our hearts, to embrace them with ioy, ⁱ yea wholly to rest and rely on them^k.

l Acts. 20.21.

m Rom. 12.2.

n 1 Thes. 5.23

o Ier. 3.14.22.

& 4.1.

Q. What alwaies accompanyeth faith?

A. Repentance, ^l which is an vnfaigned change^m of the ⁿ whole man in a constant turning^o from all sinne to God.

p Rom. 5.1.

q Rom. 15.13.

r Psal. 37.4.

s Gal. 6.14.

t Gal. 5.6.

u Ephes. 1.3.

2. What effects or fruites follow on faith and repentance?

A. Peace of conscience, ^p vnspokeable ioy, ^q delight in God, ^r with a contempt of all things else, ^s vnfaigned loue and thankfulness to God, ^t that bath

hath bestowed this fauour vpon vs.

Q. To come to the second helpe, how must we pray?

A. As wee are directed by Gods Word^a but especially by Christ^x, in that forme which wee call the Lords Prayer. ^a Ioh. 3. 14.
^x Math. 6.
Luke. 11.

Q. Rehearse the Lords Prayer?

A. Our Father &c.

Q. How many parts are there of this Prayer?

A. Three: a Preface, six Petitions, and a conclusion.

Q. What doth the Preface containe?

A. A description of God, to whom wee pray from his goodnesse being a Father, and from his power being in heauen.

Q. What doth the name FATHER teach you?

A. To pray to God only^y in Christs Name^z, and to remember that wee behaue our selues as obedient children if wee meane to be heard. ^y Rom. 10. 13.
^z Iohn 16. 23.
1. Ioh. 3. 22.

Q. Why is he called our Father?

A. To teach vs to pray in faith^a, and to remember our brethrens estates as well as our owne^b. ^a Mar. 11. 24.
^b Ephes. 6. 18.

Q. Why

Eccl. 5. 1.

Q. Why is God said to be in heauen?

A. To note his Maieſty and power, that we might reuerence him and truſt in him, and liſt vp our thoughts from the earth to him in heauen.

Pſal. 25. 1.

Q. What doe the fixe Petitions containe?

A. The three firſt containe requests for Gods glory: the three latter concerne our own neceſſities.

Q. What craue we in the firſt Petition: Hallowed be thy Name?

A. That Gods Name may bee ſanctified, that is, his diuine Attributes be acknowledged, admired and celebrated^f, whereſoeuer they appeare in his Word or workes.

f 1. Pet. 3. 15.

Pſal 51. 15.

1. Cor 10. 31.

Iohn. 15. 8.

Q. What doe we pray for in the ſecond Petition: Thy Kingdome come?

A. For the eſtabliſhing of the Kingdome of grace, inwardly in mens hearts, and outwardly in the viſible Church, and for the haſtning of the Kingdome of glory.

g Luke, 17. 21.

h 2. Theſ. 3. 1.

i Reuel. 22. 20.

Q. What aſke we in the third Petition: Thy will be done, &c.

k Luke 9. 23.

A. That we denying our ſelues^k, may be wholly ſubiect to his reuealed will,

will ^l, in suffering patiently ^m, and performing cheerefully ⁿ whatsoeuer God hath^o appointed, as the Angels doe in heauen.

l Deut.29.29.
m 1 Sam.3.13.
n 2.Sam.15.26.
o Iohn.4.34.
o Col.4.12.
p.Psal.103.22.

2 What doe wee aske in the fourth Petition: Giue vs this day?

A. That God would from time to time^q supply vnto vs in a fit measure, ^q Mat.6.34. ^r Pro.30.8. ^f 2.Thes.3.12. all necessaries for this life by lawfull meanes, ^f and blesse them so vnto vs, that we may vse them vnto our good with comfort^{*}. ^{*} Acts.2.46.

2. What doe wee aske in the fifth Petition: Forgiue vs our trespasses?

A. That wee may feele^t and acknowledge^u our sinnes, and obtaine pardon of them in Christ^x, and that by the imputation of Christs righteousness^y, we may be accounted as righteous befoze God. ^t Math.11.28. ^u Prou.18.13. ^x Psal.51.1,&c ^y Rom.5.19. Phil.3.9.

2 Why is it added, As wee forgiue them that trespassed against vs?

A. That by forgiuing others, wee may haue a comfortable assurance that God hath forgiven vs ^z, and that wee may labour to carry mercifull hearts towards^a others, as we hope to ob- ^a Col.3.13. taine mercy.

2. What

2. What doe we aske in the last Petition: Leade vs not into temptation, but deliuer vs from euill?

b 1. Cor. 10. 13 A. The moderating of our trials^b that they exceed not our strength, wisdom, c courage, watchfulnesse, d and c 2. Cor. 12. 11. assistance from God to resist them, so d Math. 26. 41 that wee fall not into the power of Satan, e Ioh. 17. 14. 15 or any euill^e.

2. Wherefore is the conclusion added: For thine is Kingdome, Power, and Glory for euer?

f 1. Chr. 29. 10. A. To teach vs to rest on the^f so-
II. ueraigntie, g power of God, for perfo-
g Psal. 62. 11. ming whatsoever we pray for, and to
returne all that we begge and receiue
h Psal. 115. 1. at Gods hand, to the^h glozy of his
i. Tim. 17. name.

2. Why are we taught to conclude with this word, Amen?

A. To testifie thereby our seruent
i Iam. 5. 17. i desire, that it may bee so, and our
k Iam. 1. 16. confidence^k that so it shall bee as wee
haue prayed.

2. What is our last meanes to helpe our faith and obedience?

A. The religious vse of the Sacraments.

2. How.

Q. How many Sacraments hath God ordained in his Church?

A. Two.

Q. Which be they?

A. Baptisme, and the ^f Supper of ^e Mat. 18. 19.
the Lord. ^f Luk. 22. 19. 20

Q. What is a Sacrament?

A. An outward signe of an inward grace, assuring vnto the true beleener, Christ Iesus, and all his benefits. ^{Rom. 4. 11.}

Q. What is Baptisme?

A. It is the first Sacrament of the New Testament. ^{Math. 28. 19.}

Q. What is the outward signe in the Sacrament of Baptisme?

A. Water. ^{g Math. 3. 11.}

Q. What is the inward grace? ^{Acts. 10. 47.}

A. To bee ^h bozne anew by the Spirit of God. ^{h Math. 3. 11. Acts. 1. 4.}

Q. How is your faith strengthened, by the outward signe of water?

A. As water washeth away the filthinesse from the body: euen so am I put in mind, that the ⁱ bloud of Christ, ⁱ 1. Iohn. 1. 7.
through faith, purgeth mee from all ^{Heb. 9. 14.}
vncleannesse of sinne, both in body and ^{Ioh. 13. 8, 9, 10.}
soule. ^{Apoc. 1. 5.}

Q. What is the Lords Supper?

A. It

A. It is the second Sacrament of the New Testament.

Q. What are the outward signes in the Sacrament of the Lords Supper?

Mat. 26. 26, 27 A. ¹ Bread and Wine.

Q. What is signified thereby?

Gal. 2. 20. A. The ^k Body and Blood of Christ.

1. Tim. 2. 6. Q. How is your faith strengthened
1. Pet. 1. 18, 19 by the bread and Wine in that Sacrament?

A. As I see the Bread broken, and the Wine poured out; so do I behold with the ^l eyes of my mind the Bodie of Christ to have bene broken, and his Blood shed, and am put in minde of my ⁿ Redemption thereby. And fur-

ther, as with this fleshy hand I receive the Bread and Wine to feed my body: even so, with my faith (which is the ^p hand of my soule) doe I reach vp into heaven to feed my ^a soule vpon Jesus Christ.

Q. What else doe you learne by the Bread and Wine in the Sacrament?

A. As many graines of wheat make but one loafe of bread, & many grapes one cup of wine; even so Gods ^r faithfull people being many, are but one
spe

1. Mat. 8. 11.
Apoc. 7. 9.

o Psal. 14. 5.
& 104. 15.
p Heb. 10. 23.
q Col. 3. 1.
Ich. 6. 35.

spirituall^s body, and members one of f Rom. 12.4.5.
another vnder their^c head Christ t Ephes. 1.22.
Jesus. 23 & 4.5.6.

Q. Is not the Bread and Wine in
the Sacrament, the very Body and Bloud
of Christ?

A. ^u No.

u Mat. 15.16.
&c.

Q. Why then are they so called?
A. Because they be holy^x signes,
and sure pledges vnto vs of his Body
and Bloud, and do put vs in minde of
our redemption thereby.

x Gen. 17.11.
Rom. 4.11.

Q. Doth it not differ from common
bread and wine?

A. In nature it differeth not, but in y 1. Cor. 11.19.
vse it doth.

Q. How in vse?

A. Common Bread and Wine are
receiued to feed the^z body onely; but z Psal. 104.15.
this in the Sacrament, I receiue to
strengthen my^a faith, and so for the a Luk. 22.19.
nourishment & comfort of my^b soule. b 1. Cor. 11.26.

Q. But S. Paul saith, that^c whosoener
eateth & drinketh unworthily thereof, ma-
keth himselfe guilty of the Body & Bloud
of Christ?

A. It is true: and therefore I am
admonished by him to^c trie and exa- c 1. Cor. 11.28.
mine

mine my selfe before I presume to eate of that Bread and drinke of that Cup.

Q. How then will you examine your selfe, that you may come worthily to the Lords Table?

A. By searching my soule vnfaignedly touching these necessary points following.

1. Cor. 11. 31.

2. Cor 13. 5.

First, whether I bee in the^e faith or not.

Secondly, whether I be vnfaignedly sorrowfull for my sinne, and doe purpose by the grace of God to lead a new life, 1. Ioh. 1. 9. Psal. 32. 5. 6. Ezek. 18. 1. 2.

Thirdly, whether I bee in charitie with my brother or not, Math. 5. 23. 24. 25.

Apoc. 20. 4. 5.

Q. What if vpon examination wee find our selues failing in these graces?

f Mat. 11. 28.

2. Pet. 3. 18.

A. This Sacrament is chiefly for their good and comfort who find these graces to be in them in a weaker measure, and therewith may they helpe forward their sincere desire of increasing and strengthening them.



A certaine Christian, being through
weaknesse often tempted, and diuers times
ouer-taken, with one and the same sinne,
at last, fate downe in some heauinesse by
himselſe; and was comforted againe,
by reasoning with himſelſe
in this manner.

TO fly from my God I cannot,
To lye ſtill in my ſinne I may not,
To deſpaire of mercy I ought not,
To goe vnto God I dare not,
To pray I would, but I cannot,
To repent, I doe, but I feele it not,
To belecue I deſire, but I doubt.

By this my lewd cuſtome,
Gods is diſhonoured, while I profeſſe to
ſerue him. God is diſpleaſed while I pro-
uoke him to his face. Gods ſpirit is both
griued and quenched. Gods graces are a-
bated and withered; my memorie dilled,
my ſenſes benumbed, my minde beſot-
ted, my heart hardned, Sathan ſtrengthe-
ned,

ned, my body weakned, and my soule endangered.

I grow rich in sinne, poore in grace and goodnesse; my head is troubled, my conscience terrified, my profession sttaned, my credit cracked, my time wasted, my strength consumed, my God angred, my sin aggravated, my burthen increased, my punishment enlarged, and my Saluation hazarded.

I sigh, but without sorrow,
I wish to be rid of it, but I griue not,
I do griue at it, but I weepe not.
Oh Lord that I could leaue it,
Oh that I could forget it, forsake it, and
confesse it with a broken heart.

How farre shall I venture?
How long shall I prouoke his Maiesty?
How long shall he forbear me?
How often might he haue smitten me?
How suddenly could he cut me off?
How long shall he correct me in vaine?

At length, O Lord, be mercifull vnto me, and make my resolutions firme and strong.

Oh

Oh the lothfomenesse of sinne, the deceitfullnesse of sinne, the sweetnesse of sinne, the bitternesse of sinne. Oh the beginnings, the fawnings, the growing, and the ending of sinne! Oh the enuy of Sathan, the weakenesse of my faith, the falshood of my heart!

When shall I know these?

Oh that I could know them better than I doe! Oh that I were not so well acquainted with them as I am!

What shall I do?

Shall I goe on still as I haue done? God forbid: shall I goe backward? shall I stand in vaine? not so: shall I despaire? why so: Haue my sinnes quite dried vp the mercies of God? Then is he not infinite in mercie, which to thinke were high blasphemy. Will he not heare me if I humble my selfe in prayer, and call vpon him in distresse? Then should I goe about to make him a lyer.

Shall I presume longer? I haue presumed too much. Is there no repentance without teares? Is my heart so hardned that it can neuer be softned? Then something were impossible with God.

Hath this come to passe without God? Hath Sathan gotten the victorie? but how can that be, when God is stronger than he?

Hath not Christ Iesus died for me? Hath not God loued mee? Yes verily, hee hath loued me, I haue good experience of it, then hee doth loue mee still; for whom he loueth, he loueth for euer, and his gifts are without repentance: Hath he not destroyed sinne and death for me?

O Lord increase my faith.

Why should I not belecue in him, and obey him? faine I would belecue, and repent, and amend, and pray, &c.

And therefore I cannot, nor will not conclude that I am damned, for these my desires are of Gods Spirit within me: and he will not quench the Flax that smoketh, nor breake the bruised Reed: but he will also satisfie those that hunger and thirst after righteousness: Blessed be his name for euer, who hath made me a conquerer, through Iesus Christ his Sonne.

And therefore, now (by his mercifull assistance) I vow vnto God to serue him more carefully then I haue done. O Lord strengthen me with thy grace, and therewith defend me as with a shield.

Auoid Satan, thou hast no part in me: Thou art a lyer at all times, before my fall and after my fall, and all to deceiue me.

But

But my God is Iust, and true, and mercifull to mee in his sonne Christ Iesus, and for his owne name sake will doe away all my iniquities, so that all thy siftings shal turne to thy spoyle, and to the magnifying of his Grace in mee, yea, and shall binde me more neere vnto him; For the more sinnes he forgiveth vnto me, the greater is his mercy, and the more I shall loue him for his beloued Sonne my Lord Iesus and blessed Sauour.

Oh my Soule, remember from henceforth, what fruit thou hast reaped and art like to reape of that, wherof thou art afraid and ashamed.

Restore vnto mee the ioy of thy Salvation,
Psal. 51. 12.

Ioy restored is better than ioy continued, for by wanting of it, we know the worth of it, and are stirred vp to pray for it.

FINIS.

